

is not rapture but service. It is not promise but action. Our consecration vows help no one, but harden ourselves if we do not carry them out in our lives. Call for other passages teaching personal duty.

5 "I will *strive*," Lk. 13:24. To live up to this standard is going to require effort. Nothing of value in character can be obtained without it. Watchfulness day after day will after a time make it easy and natural to do right, but we cannot in a day attain to the "fullness of the stature of manhood in Christ Jesus."

6 Jesus' example, John 8:29; Matt. 26:39; Acts 1:1; John 4:34. Jesus never taught as a duty to others anything which he did not practice himself. He is a perfect model of consecration. Let us follow him more fully.

SOME QUESTIONS

- 1 Is it better not to know just what duties may come to us in the future?
- 2 Will anything ever be required of us which we cannot do or which is not for our good?
- 3 If we love God will anything seem hard which he requires?
- 4 What does it mean to promise "whatever he would like to have me do"?
- 5 How does an open promise help one in the performance of duty?
- 6 How do we give strength to our duty?
- 7 How may we learn to know what our duty is under every circumstance?
- 8 What are some things in which the world would lead astray should we follow it?
- 9 In what ways may we be more consecrated this month than last?

C. F. YODER.

Christian Life

We Live By Faith

We live by faith, we cannot see
The wisdom of Divinity,
The mighty King of kings!
And yet we dare to criticise
The right by which his love denies
The gifts we think we most would prize,
Our heart's desire of harmful things.

O to believe implicitly!
We reason not in infancy,
But trust to some wiser thoughtfulness.
We act with perfect confidence,
According as experience
And science bid, as years advance,
This we accept, and question less.

Then why rebel at God's command,
Because we cannot understand?
He works with magnanimity.
To understand, the mind of man
Would equal be with God. So, then,
Our failure to discern his plan
Is proof of God's infinity.

We live by faith, we "know in part";
But face to face," the doubting heart
Shall understand. The Lord hath said!
O great Jehovah, thee we praise!
O blest Redeemer, all our days
Be this the constant prayer we raise:
"O Lord, increase our faith!"

—Edith Rebecca Andrew.

The Risen Life

Joseph Parker, D. D.

Christ that died, yea, rather, that is risen again. Always wait for the second and better thought. Never interrupt any speaker, but let him quietly and perfectly finish what he has to say. "It is Christ that died." Why are we always dwelling on the death? Is that all that happens? The apostle brightens, his voice rises, his figure enlarges

as if in spiritual dignity, as he exclaims: Died! nay, that were the first thought, the initial stage, the real thing is that He has risen again; the rising is the upper thought, the death is the lower. You will find this to be the case all thru and thru the divinest life. We are never allowed to stop more than a comma at the word "death." The universe was not made to die; there is no death in the purpose of God; he made man immortal. "It is Christ that died, yea, rather"—it is a rising cadence, an inflection upwards—"that is risen again." That is the Christian creed; that is Christian music; that is the very gospel of the heart of God.

An Everyday Guide

Helpful Thoughts.

The best test is experience, and this test the Bible meets perfectly. Ever since its successive books began to be read by men, the mass of testimony in support of its aptness and value in relation to human needs has been accumulating. Regarded from no matter what point of view, it is found to fit the ever-varying conditions of life with a pertinence far surpassing that of any other volume or library, and this fact alone proves its divine origin.

Its value is exhibited conspicuously in its discriminations between details and principles, for one thing. It deals with some details of conduct. Certain things—falsehood, for instance—always are wrong, and it prohibits them positively. Certain other things—the love of one's neighbor, for example—always are right, and it inculcates them with similar definiteness. But there is a long list of possible actions which may be either right or wrong, according to circumstances, and in regard to these it contents itself with laying down principles, the application of which is left to and constitutes the moral education of the individual conscience. Indeed, it often is necessary to use one's own judgment in a secondary sense in reference to matters of an unmistakable moral quality. Thus it guards human freedom, and its fitness is as elastic as it is unalterable.

The Bible is intended for ordinary men and women. It therefore deals with everyday life, common motives, and familiar emergencies. It is meant for the culture of the soul, and it fits the round of ever-recurring tasks and emotions of the commonplace career not less exactly than the loftiest moods and the most exalted actions of the genius or the hero. It never can be outgrown, and it always is a safe and inspiring guide.

The Way to Get

Selected

The most disagreeable people we have to deal with are the people who assert that their friends "ought to know" that they are sick, or neglected, or in want. The way to get, says Jesus, is to go right up and ask for it. Treat heaven in the same manly fashion. A thing that is worth having is worth seeking for.

Great discoveries come to men first as mere shadowy hints. There is a vague suspicion that such or such phenomena mean more than has been wrought out, and men spend their lives in trying to "develop" the powers so indistinctly revealed. Seek the good of your soul in that way, says the Lord.

When you wish a favor of a friend you do not walk round his house and peep into the windows. You go right to his door and knock till some one comes out. Be as earnest about your soul's needs if you would win Heaven's favorable consideration.

Missions

May Report of the Missionary Board of the Brethren Church

GENERAL FUND

A sister, Columbus, O.	\$ 35
Anna Grubb, Ashland, Oregon	1 00
Brethren church, McLouth, Kan.	1 50
Mary A. Snyder, Glovers Gap, Va.	5 00
National S. S. C. E.	10 00
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	\$17 85

WASHINGTON FUND

Brethren church Johnstown, Pa., on account interest W. C.	\$31 20
A. B., Altoona	1 00
A sister, Chambersburg, Pa.	1 00
Brethren church, Bethany, Va.	5 01
" " Washington, D. C.	52 48
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	\$90 69

CHICAGO FUND

Cora Snyder, Waterloo, Iowa	\$10 00
Sadie Mohler, Lima, Ind.	5 00
Mary A. Meyers, Milledgeville, Ill.	5 00
Lucy Gilaspie, Gilaspie, Pa.	3 00
A. J. Gilaspie, " "	1 00
Mary E. Storm, Chambersburg, Pa.	1 00
C. Rowland, Lanark, Ill.	5 00
Olive Edmunds, " "	1 00
Sadie Herrington, Lanark, Ill.	75
Offerings, Chicago Mission	6 19
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	\$37 94

RECEIPTS

General fund	\$17 85
Washington fund	90 69
Chicago fund	37 94
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	\$146 48
Receipts previously reported	1721 20
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	\$1767 68

EXPENDITURES

Cash sent direct to W. W. Lyon	\$59 49
" " " J. O. Talley	27 94
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	\$87 43
Expenditures previously reported	1668 78
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	\$1756 21

FOREIGN FUND THRU THE GENERAL SOCIETY

Cash per Etta Lichty	\$1 00
Bethany Union S. S., Upper Yoder, Pa	2 50
King's Children, Roann, Ind., per Etta Lichty	5 57
A brother, Missouri	50
J. S. C. S., Maryville, Mo.	30
" " "	30
Hattie Kanauer, Pioneer, Ohio	1 00
C. E., Oakville, Ind.	1 38
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	\$12 55

FOREIGN MISSIONARY SOCIETY

Amount previously reported	\$65 00
Eld. Marcus A. Witter, Jones Mills, Pa.	5 00